

Sūrah Al-Infīṭār

(Cleaving)

This Sūrah is Makkī. and it has 19 verses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

With the name of Allah, the All-Merciful, the Very-Merciful

Verses 1 - 19

إِذَا السَّمَاءُ انْفَطَرَتْ ﴿١﴾ وَإِذَا الْكَوَاكِبُ انْتَشَرَتْ ﴿٢﴾ وَإِذَا الْبِحَارُ
فُجِّرَتْ ﴿٣﴾ وَإِذَا الْقُبُورُ بُعْثِرَتْ ﴿٤﴾ عَلِمْتَ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ
﴿٥﴾ يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ ﴿٦﴾ الَّذِي خَلَقَكَ فَسَوِّدَكَ
فَعَدَلَكَ ﴿٧﴾ فِى أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ ﴿٨﴾ كَلَّا بَلْ تُكَذِّبُونَ
بِالدِّينِ ﴿٩﴾ وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ﴿١٠﴾ كِرَامًا كَاتِبِينَ ﴿١١﴾ يَعْلَمُونَ
مَّا تَفْعَلُونَ ﴿١٢﴾ إِنَّ الْأَبْرَارَ لَفِى نَعِيمٍ ﴿١٣﴾ وَإِنَّ الْفُجَّارَ لَفِى جَحِيمٍ
﴿١٤﴾ يَصْلَوْنَهَا يَوْمَ الدِّينِ ﴿١٥﴾ وَمَاهُمْ عَنْهَا بِغَائِبِينَ ﴿١٦﴾ وَمَا
أَدْرَاكَ مَا يَوْمَ الدِّينِ ﴿١٧﴾ ثُمَّ مَّا أَدْرَاكَ مَا يَوْمَ الدِّينِ ﴿١٨﴾ يَوْمَ لَا
تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ ﴿١٩﴾

When the sky will be cleft asunder, [1] and when the stars will disperse, [2] and when the seas will be burst forth, [3] and when the graves will be overturned, [4] then one will know what he sent ahead and what he left behind. [5] O man! What has deceived you about your Gracious Lord, [6] who created you, then perfected you, then brought you in due proportion? [7] He composed you in whichever form He willed. [8] Never! (i.e. one should never be heedless

towards him.) But you deny the Requital, [9] while (appointed) over you there are watchers, [10] who are noble, writers (of the deeds), [11] who know whatever you do. [12] Surely the righteous will be in bliss, [13] and surely the sinners will be in Hell, [14] in which they will enter on the Day of Requital, [15] and they will not (be able to) keep away from it. [16] And what may let you know what the Day of Requital is? [17] Again, what may let you know what the Day of Requital is? [18] A Day when no one will have power to do any thing for another! And all matters, on that Day, will belong to Allah (alone). [19]

Commentary

عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ (...then one will know what he sent ahead and what he left behind....82:5) In the preceding verses [1-4] of the Sūrah, Allah depicts the scene of the Day of Judgement that when the sky splits, the stars fall, the seas are poured forth [ie the fresh and salt water bodies will merge to form one mass of water] and the graves are overturned [ie corpses will emerge from their graves], every soul shall come to know what it had sent ahead and what it had left behind. The phrase 'what he sent ahead' means the good or evil act which he has done in his life; and the phrase 'what he left behind' means what he failed to do or refrained from doing. It is also possible that 'what he sent ahead' refers to the acts he has done himself, and 'what he left behind' refers to the acts one has not done himself, but he has laid down a custom in the society. The Holy Prophet ﷺ is reported to have said: "If anyone establishes a good tradition in Islam, he will have a reward for it and the equivalent of the rewards of those who act upon it after him, without theirs being diminished in any respect; but he who establishes a bad custom in Islam will bear the responsibility of it and the responsibility of those who act upon it after him, without theirs being diminished in any respect." This subject was dealt with earlier under the following verse: يَبْنِئُ الْإِنْسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ 'Man will be informed of what he sent ahead and what he left behind. [53:13]'

يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّبَكَ (O man! What has deceived you about your Gracious Lord...82:6) The opening of the Sūrah mentions the violent events that will take place at the end of this worldly life, and the current set of verses reminds us of the inceptive stages of our creation. The sum total of the verses purport to say that if man had considered carefully, he would have believed in Allah and His Messenger, and he would not have deviated a

hair's breadth from Divine injunctions, but he slumped into heedlessness and forgetfulness. In the present verse, he is reprimanded by a rhetorical question and by means of gentle remonstrance as to what has lured him away from His Gracious Lord, and led him to disobedience, despite he knows his beginning, and he knows his end.

The verse further goes on to remind man of the inceptive stages of his creation. First, it says: خَلَقَكَ فَسَوَّىكَ (who created you, then perfected you, ...82:7). The sense is that not only did Allah create man, but He also perfected his creation and proportioned his body, limbs and organs. Every limb and organ is well placed. The body, height, length and breadth of every limb are kept in harmony, symmetry and balance. Any deviation from the symmetrical construction of the human body, the organs will become dysfunctional. Then the verse says: فَعَدَلَكَ (...then brought you in due proportion?...82:7). Man is granted such symmetry, harmony and balance that no other animal in the world is granted to that degree. Along with physical and physiological symmetry and harmony, he has been granted well-balanced disposition, despite the fact that man is made up of opposing humours – blood, phlegm, black bile and yellow bile. Some are hot and others are cold, and yet the perfect wisdom of Allah prepared a well-balanced disposition. Thereafter a third characteristic is mentioned as follows:

فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ (He composed you in whichever form He willed....82:8). This is to indicate that since the basic structure of all human beings is the same, it was expected that the zillions of members of the human society would have shared the same shape, size and features, but the perfect mastery and the wonderful acumen of the Supreme Creator has created them so differently that each one of them has its own unique features that make him clearly distinct from all others, and no one is confused with another.

Having stated the creative acumen of the Great Creator, the verse states: يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّبَكَ بِرَبِّكَ الْكَرِيمِ (O man! What has deceived you about your Gracious Lord,...82:6). Allah has endowed man with such natural faculties and abilities that every limb and every joint of his body was enough to remind him of His Creator, and to make him obedient. But he is lured away from his gracious Lord, has forgotten Him and disobeyed Him. The question is: How did he forget his Lord, how did he become

heedless of Him, and how is he lured away from his Lord? On this occasion, the adjective *karīm* (Gracious) used for the 'Lord' points to the answer. The reason for such an ungrateful attitude is that Allah is Gracious and does not punish man immediately after his committing a sin. Rather, his sustenance, welfare and well-being, and worldly comforts [and pleasures] are not curtailed. He misinterprets Allah's magnanimity, and thus falls into deception. If man were to think rationally, he would adopt a grateful attitude and obedient behaviour, rather than adopting an ungrateful attitude and impudent behaviour. Sayyidnā Ḥasan Al-Baṣrī رحمه الله تعالى says:

كَم مِّنْ مَّغْرُورٍ تَحْتَ السَّتْرِ وَهُوَ لَا يَشْعُرُ

'How many humans are there whose faults are put [by Allah] under cover, (i.e. He did not disgrace them), yet they do not appreciate (and are deluded by His grace).'

إِنَّ الْآبِرَارَ لَفِي نَعِيمٍ وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ (Surely the righteous will be in bliss, and surely the sinners will be in Hell,...82:13-14) These two statements are connected with verse [5] above: 'عَلِمْتُ نَفْسًا مَّا قَدَّمْتُ وَأَخَّرْتُ' 'then one will know what he sent ahead and what he left behind. [5]'

The verse informs us that each person, on the Day of Reckoning, will know what he has done, and what will be the consequences of his deeds. The present verse says that the righteous will be in perfect bliss, while the sinners will be in a Blazing Fire of Hell.

وَمَا هُمْ عَنْهَا بِغَائِبِينَ (and they will not [be able to] keep away from it...82:16) The inmates of Hell will never be able to get away from it, because the torment will be eternal, as the concluding verse of the Surah asserts: يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْئًا (A Day when no one [with his own free will in the Plain of Gathering] will have power to do any thing for another!). This does not negate intercession, because that will not happen with one's own free will, unless Allah grants permission to someone to intercede on someone's behalf, and then accepts the intercession. And all matters, on that Day, will belong to Allah (alone). [19]' Allah knows best!

Alhamdulillah
The Commentary on
Sūrah Al-Infiṭār
Ends here